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THE ACTS OF Dr. Bray's VISITATION. HELD AT ANNOPOLIS IN MARY-LAND.

May 23, 24, 25. *Anno* 1700.

LONDON,

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TO THE

RIGHT HONOURABLE

AND

RIGHT REVEREND

Father in GOD

HENRY

Lord Biſhop

OF

LONDON,

THESE FOLLOWING

ACTS

Are with all Submiſſion

Humbly Dedicated by

Thomas Bray.

AT A

VISITATION

Held by his Reverence

Dr. Thomas Bray,

As Commiſſary of the Right Reverend

Henry Lord Biſhop of LONDON,

At the Port of *Annopolis*, on *Thurſday May* the 23*th*, 1700.

AFTER Prayers read, and the Viſitation Charge given, the Clergies Names were called over, as follows:

John Lilliſton, Rector of St. *Paul's* in *Talbot* County.
Benjamin Nobbes, Rector of *William* and *Mary's* in St. *Mary's* County.
Chriſtopher Platts, Rector of *King* and *Queen's* Pariſh in St. *Mary's* County.
Robert Owen, Rector of St. *Paul's* in Prince *George's* County.
George Tubman, Rector of *Port Tobacco* in *Charles's* County.
Hugh Jones, Rector of *Chriſt* Church in *Calvert* County.
Thomas Cockſhute, Rector of *All-Saints* in *Calvert* County.
Henry Hall, Rector of St. *James's Herring-Creek* in *Ann Arundel* County.
Joſeph Colbatch, Rector of *All-Hallows* in *Arundel* County.
Edward Topp, Rector of *Annopolis* in *Ann Arundel* County.
George Trotter, Rector of *Somerſet* and *Stepney* in *Somerſet* County.
Thomas Howell, Rector of *Great Choptanck* and *Dorcheſter* in *Dorcheſter* County.
Richard Marſden, Reader of St. *Michael's* in *Talbot* County.
Stephen Boardley, Rector of St. *Paul's* in *Kent* County.
Richard Sewell, Rector of *North* and *South Saſſa-Craſs* in *Cæcil* County.
Jonathan White.
Alexander Straham.

The *Viſitation* was then adjourned till 4 a Clock in the Afternoon.
In the Afternoon called over the Clergies Names.
To whom his Reverence deliver'd himſelf as follows:

Com-

Commiſſary.

My Reverend Brethren,

I Have little more to add to what I have given you in Charge this Morning. I ſhall therefore only recommend it to you to aſſiſt me in rendring this Viſitation, which has called you many Score, and my ſelf many Thouſand Miles, as uſeful as poſſible. For I would not have a *Viſitation* here reproachfully ſtil'd a *Vexation*, as ſome have been pleaſed to term the Meetings of the Clergy of this ſort, from their ſuppoſed uſeleſs Charge, and Trouble. And as the only way to render what has been ſaid uſeful, in the ſucceeding Courſe of your Miniſtry, is, to put all the Particulars thereof into Practice; ſo the likelieſt Means to reduce it to that, will be, to take into Conſideration the ſeveral Branches of this Morning's Charge, and to form ſome Reſolutions purſuant to the ſame. Only in regard we have all ſo much Reaſon to be ſenſible of the late Re-eſtabliſhment which our Church receiv'd after ſo terrible a Shock, I think it will become Perſons of our Character and Function to be in the firſt place, as thankful to God, ſo to ſignifie our Gratitude to Man, thoſe particularly who had the chief hand in Accompliſhing ſo Glorious a Work. And therefore, if you pleaſe, before we proceed to other Buſineſs, let us conſider who *are fit to be addreſſed to in this Province* by us, on the Account of the late *Act of Religion.*

Ordered by his Reverence, and the Clergy here met, That our moſt humble and hearty Thanks be ſent to his Excellency, for his late Noble Zeal and Conduct towards the Re-eſtabliſhment of the Church of *England* in this Province; and that Mr. *Lilliſton*, Mr. *Jones*, and Mr. *Nobbes*, do wait upon his Excellency with the ſame.

Ordered, That his Excellency be acquainted, that we have received and read his kind Letter in reference to Mrs. *Moor*; and do aſſure his Excellency, that we ſhall always Religiouſly obſerve the Canons of the Church, and the Laws of this Province, in this, and all other like Caſes.

Ordered, That the Thanks of his Reverence and the Clergy be returned to Colonel *Thomas Smithſon*, Speaker of the Honourable Houſe of Aſſembly, with their Requeſt, that the ſame Thanks may be communicated by him to the reſt of the Members of Aſſembly, for their ſo *Honourably Re-eſtabliſhing Religion* by an unanimous Conſent.

And as we are given to underſtand, by the Aſſembly's Anſwer to his Excellency's Speech, that this was done by them chiefly with a reſpect to the well Principling of their Children and Poſterity: So let it be aſſured, that, by the Divine Aſſiſtance, this ſhall be our particular Care. And that Mr. *Lilliſton*, Mr. *Howell*, and Mr. *Trotter*, be deſired to ſignifie the ſame to him.

Adjourned

Adjourned till 5 next Morning.

May 24. 7 *in the Morning.*

Mr. *Lilliſton*, Mr. *Nobbes*, Mr. *Jones*, report, That they have waited upon his Excellency with the Thanks of the Clergy, as aforedirected, which was kindly accepted by his Excellency.

Then the Charge given Yeſterday was taken into Conſideration in its ſeveral Branches relating to *Miniſterial Inſtruction.*

And firſt as to *Catechiſing.*

Reſolved, 1*ſt*, That we will make it our utmoſt Endeavour to cauſe all Children under the Age of 9 Years to learn the Church Catechiſm; as alſo a Morning and Evening Prayer by Heart; and to perſwade the Parents of thoſe that are not at too great a diſtance from Church, to bring them thither to be publickly examined; and alſo that we will take all convenient Opportunities to viſit, and examine thoſe that are at too great a diſtance, at their ſeveral Homes.

Reſolved, That the ſame Care ſhall be taken as to the 2*d.* Claſs; that is, thoſe who are above the Age of 9, and under 13. And that we will put them upon getting alſo by heart ſome ſhort Expoſition upon it, with Scripture Proofs.

Reſolved, As to the 3*d.* Claſs, That we will endeavour all we can to perſwade ſo many of the young People of our reſpective Pariſhes, as poſſible, to read ſuch Books as we ſhall adviſe them, more particularly ſuch as ſhall be judged moſt proper to inſtruct them in the Nature, Terms, and Conditions of the Covenant of Grace, in order to introduce them to the *Lord's-Supper*; and that in order to engage them betimes more effectually to a good Life. And that we will endeavour to have them meet us every *Lord's-Day*, at the Church, or at ſuch other Times and Places as ſhall be thought moſt convenient, to confer with us upon the Subject of their laſt Reading. That the better to engage them to meet us to ſuch purpoſes, we will endeavour to have them taught to ſing, at thoſe Conferences, the New Verſion of Pſalms, according to the beſt Tunes.

And that we may be the better able to ſeaſon the Country with Vertue and Sobriety, by thoſe of our own Houſhold, his Reverence be deſired to write to the *Stewards* of the *Religious Societies* in *London*, to provide them with ſuch Servants capable to ſing Pſalms after the New Verſion, and beſt Tunes, to officiate as Clerks of Pariſhes, and ſuch as can write.

Reſolved, That ſo ſoon as we ſhall have duly prepared ſome of the Superior Claſs of Catechumens for the Holy Sacrament, ſo as not to fail of a ſufficient Number of Communicants, we will thenceforwards have Monthly Sacraments in our reſpective Churches.

Commiſſary.

I think, my *Reverend Brethren*, that we are now gone through ſuch Meaſures as may be neceſſary to be conſidered for the more univerſal, as well as ſucceſsful *Catechiſing*, and *Inſtruction of Youth*. And I heartily thank you for your ſo ready Concurrence in every thing that I have offered to you: And which, I hope, will appear no leſs in the Execution, than it has been to the Propoſals.

And that proper Books may not be wanting for the ſeveral Claſſes of Catechumens, there is Care taken for the ſeveral ſorts, which may be all had in this Town. And it may be neceſſary to acquaint you, that for the poor Children and Servants, they ſhall be given *Gratis*. Let us proceed next, if you pleaſe, to conſider the moſt Edifying way of *Preaching*.

1. **Reſolved**, That we will ſeverally preach to our reſpective Flocks a Scheme of Divinity.

2. **Reſolved**, That the more effectually to engage us to this Method, when more Miniſters ſhall come in, we will take our Subjects in the appointed Scheme, and our Turns in Preaching upon the ſame, at ſuch Places as his Reverence ſhall Order.

3. **Reſolved**, That we may more effectually impreſs the great Doctrines of Chriſtianity upon the Minds of the People, as well as more Religiouſly obſerve the great Feſtivals of our Church, we will at ſuch Times preach upon the Subjects proper to ſuch Days: As at *Chriſtmas*, upon the Incarnation of the Son of God: On *Good Friday*, on the Death, Sufferings, and Satisfaction of Chriſt: On *Eaſter Day*, on the Reſurrection: And on *Aſcenſion Day*, upon the Aſcenſion of Chriſt into Heaven: On *Whitſunday*, upon the Divinity and Operations of the Holy Ghoſt: And upon *Trinity Sunday*, on the Doctrine of the Holy and Ever Bleſſed Trinity.

4. **Reſolved**, That there being Multitudes, not only of Children, but adult Perſons in this Province, who abſtain from Baptiſm; we will frequently preach upon the Nature and Neceſſity of that Sacrament: Upon which Occaſion alſo, finding the Prejudices of our People to be more againſt God-Fathers and God-Mothers, than any other Inſtitution of our Church, that we will enlarge upon the Reaſon and Uſe of ſuch Securities to the Church, for the Chriſtian Education of thoſe, who are admitted into that Sacred Society, to be Members thereof.

5. **Reſolved**, That we will in our reſpective Counties read Prayers during the Seſſion; and at the opening thereof, that we will read the King's Proclamation, and preach upon the Duties of the Magiſtrates, and againſt Prophaneneſs and Immorality.

Commiſſary.

I conceive we have now conſidered, and reſolved upon Preaching, both as ſhall be beſt carried on in a Courſe, and ſo as ſhall anſwer the moſt conſiderable Occaſions. It only remains, that we next conſider what is to be done upon the Head of *Private Application*; and then we ſhall have gone through the whole of *Miniſteriql Inſtruction.*

1. **Reſolved**, That, purſuant to our Ordination Vow, we will not only uſe publick, but private Admonitions, and Exhortations, as well to the Whole, as to the Sick, and alſo to all Perſons, according to their ſeveral Conditions, Circumſtances, and Capacities, as Need ſhall require, and Occaſion ſhall be given.

2. **Reſolved**, That we will endeavour to diſpoſe our reſpective Veſtries purſuant to their chief Deſign, and the beſt part of their Conſtitution, to act, and aſſiſt us, as a Religious Society, in the Suppreſſing of Prophaneneſs and Immorality within our reſpective Pariſhes; by whoſe means alſo we hope as well to be informed in the Neceſſities of all particular Perſons, as to be ſupported in the rougheſt Parts of our Duty.

3. **Reſolved**, That, for the better and ſpeedier Knowledge of our People, ſo as to be able to apply our ſelves to them more appoſitely to their reſpective Neceſſities and Conditions, we will endeavour to fill up the *Tabula prima Parochialium Inquirendorum*, as ſoon as we can conveniently, and return a duplicate of the ſame to his Reverence.

Commiſſary.

I think we have now gone through all the Parts of *Miniſterial Inſtruction.* In Reference to each of which you ſeem to have form'd ſuch good Reſolutions, as (by the Bleſſing of God upon your Endeavours) will render you the happy Inſtruments of much Glory to God, and of ſaving many Souls. And if the Acknowledgements of the moſt ſenſible in this Country have been very large to me, as to your Satisfaction, I can aſſure you, they have freely owned, that there is a ſenſible Alteration over the Province for the better, ſince they have had a Clergy amongſt them; you may Reaſonably expect, that upon Conducting your ſelves through the Courſe of your Miniſtry in the manner you have now propoſed, you will become very dear and valuable to all your People.

But ſtill it remains, my *Reverend Brethren*, to perfect ſuch Rules as will encreaſe our Favour with God and Man, that to our

good

good *Doctrine*, we add this; that we form and maintain amongſt our ſelves a good *Diſcipline*; both ſuch as may *prevent* from coming over a ſort of Men, that will infallibly give Scandal to the People, and bring Diſgrace upon our ſelves; and ſuch as will *Cut* off from amongſt us Perſons of thoſe gangreen'd and putrify'd Morals, as will be in danger to corrupt, and vitiate both your ſelves, and the People committed to your Charge.

Now, in the way of *Prevention*, I think it would be of very great conſequence, could we throughly inform our ſelves concerning the Conduct and Deportment, on Shipboard, of thoſe who come over as *Miſſionaries* here amongſt us; for by a ſorrowful Experience I can aſſure you, that as in ſome Ships there are Temptations of all kinds, ſo the ſcandalous Compliances of a Miniſter on Shipboard will ſpread more from ſuch a Place, than ſhould he commit them publickly upon the Change. For Paſſengers, both free and Servants, being uſually very numerous; theſe no ſooner come to Land, but they immediately diſperſe themſelves into all the Parts of this, and perhaps of the Neighbouring Provinces. And as any Miſcarriages of the Clergy are generally uppermoſt in the Mouths of the *Proteſtant Laity*; ſo the ill Example of any one Miniſter coming over, will be the common Subject of Diſcourſe for Months after, wherever theſe Perſons go, to the alienating the Affections of thoſe of our own Communion towards us, and the Encreaſe of thoſe Prejudices which our Adverſaries, both *Papiſts* and *Quakers*, have againſt us. I could therefore heartily wiſh, that you would make it your Care to be throughly informed, (as it will be no difficult matter to be) whenever any Ship comes into any of your Rivers, *Firſt*, Whether there be any Miniſter on Board. *Secondly*, Whether in his whole Paſſage he gave no manner of Scandal. And, *Laſtly*, Whether he did conſtantly read Prayers twice a day, and catechize and preach on *Sundays*; which, notwithſtanding the common Excuſes, I know can be done, and to good Purpoſes too, by a Miniſter of any Zeal for Religion. And if he ſhould be found wanting in any of theſe, it will be much eaſier to prevent his Entertainment here, than to work a Reformation in him, when he is once of us; or to exclude him afterwards, for any the greateſt Miſcarriages, from amongſt us.

But tho much may be done by theſe means to *prevent* vicious and ſcandalous Men from coming in to us, in which your Intelligence concerning their Conduct on Shipboard will be a great Aſſiſtance to me; yet it will too often happen, that that alone will not do the Work, but ſuch *Offences will come*, as ſhall extreamly prejudice

judice both us and our Miniſtry, if not cured by a ſevere Animadverſion, or a total Exciſion, as the Caſe ſhall require.

And indeed, it is my Opinion, that the leaſt Mercy is due to a ſcandalous Clergy-Man of all other Criminals; or at leaſtwiſe, that from us, ſuch, of all others, have the leaſt Reaſon to expect it. Every Miniſter in Holy Orders, true it is, he is our Brother, and ought to be dear to us above all other Men as ſuch; more eſpecially as a Fellow-Labourer with us in the Work of the Miniſtry: But then really, as in reſpect of God, every Chriſtian is commanded to *Hate, even his Father and Mother, and Wife and Children, Brethren and Siſters, yea, and his own Life alſo, or he cannot be Chriſt's Diſciple*: So out of a true Chriſtian Zeal to the Glory of God, the Good of Souls, and the Honour of our Sacred Function; ſuch Men amongſt us as ſhall ſo fatally wound all theſe, as the Vices of one in Holy Orders will ever do, ought to be odious and hateful to all of us. And indeed I do think, that our Treatment of them ought to be ſomething like that which was commanded the *Iſraelites* towards their Brethren fal'n into Idolatry, *Deut.* 13. 6, 7, 8, 9, 10, 11. the Parallel of which, being it may ſo eaſily be drawn to our purpoſe, I will recite the Words at large.

If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Boſom, or thy Friend, which is as dear as thine own Soul, entice thee ſecretly, ſaying, Let us go and ſerve other Gods; thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine Eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him; but thou ſhalt ſurely kill him, thine hand ſhall be firſt upon him to put him to Death, and afterwards the hands of all the People; and thou ſhalt ſtone him with Stones that he die, becauſe he hath ſought to thruſt thee away from the Lord thy God.

Thine Eye ſhall not pity him, tho' thy Brother, neither ſhalt thou ſpare him, neither ſhalt thou conceal him; thine hand ſhall be firſt upon him, becauſe he hath ſought to thruſt thee away from the Lord thy God. And ſurely an impious and vicious Clergy-Man hath, of all others, the leaſt Reaſon to expect a partial and favourable Treatment from us, when we conſider, not only that the Honour of God, and the Good of Souls, which ought of all things to be deareſt to us, do ſo wofully ſuffer from ſuch; but we our ſelves are ſo much injur'd by them, that Men abhor the Offerings of the Lord, and deſpiſe our Perſons and our Function upon their account; inſomuch, that you may ever obſerve, that the Miſcarriages of one unhappy Clergy-Man ſhall be more taken Notice of, to our Diſparagement, than the moſt Exem-

plary and moſt laborious Lives of Ten the beſt Men in a Neighbourhood ſhall be ſpoken of, to the Commendation, and the Honour of our Order.

I muſt needs own to you, that, for my own part, I am very apt to ſuſpect thoſe, as not great Enemies to a vicious Life themſelves, that, of all Men, can be favourable to an immoral Prieſt. But, I thank God, I have no Reaſon on this account to ſuſpect you, who did lately ſo unanimouſly concur with me in that Letter I ſent to my much Eſteemed Brother, his *Reverence*, the Commiſſary of *Virginia*, on the account of one who had lately ſo wofully behaved himſelf. And the Requeſt wherein you joined with me, that before he ſhould be admitted to hold any Cure of Souls there, he ſhould be obliged to make ſome *Penitential*, and that a *publick* Acknowledgment, for the Scandal he hath given, to the Danger of many within this Province, gives me the Satisfaction, that I have a Clergy under me, that will not baſely and cowardly ſuffer their Holy Religion and Function to be inſulted and contemn'd, for want of a due Animadverſion upon thoſe, eſpecially of their own Order, who ſhall give Occaſion for it. I beſeech you do not fail me in thoſe good Expectations I have of you in this Matter alſo, as well as the former; but let me ſee, by your good Reſolutions, that you have an equal Zeal, as for the *Inſtruction* of the Laity, ſo for the *Regulation* of the Clergy. And firſt let me deſire you to concur in what may be neceſſary, for the *Prevention* of ſcandalous Miniſters from Coming over, or at leaſtwiſe from Settling amongſt you.

The Clergy then deſired his Reverence to lay before them the Letter which was ſent to the Commiſſary of *Virginia*, concerning the Miniſter that lately gave ſuch Scandal; which was accordingly read.

Reſolved, That as well we of the Clergy, who, by reaſon of diſtance, were not conven'd by his Reverence on the Subject Matter of the Letter now read, as the reſt of our Brethren, who then met, do unanimouſly conſent to what had been therein deſired, as to Mr. *W—'s Penitential* Acknowledgment, in order to take off the Scandal which he may have given to ſeveral Paſſengers, now ſettled in our reſpective Pariſhes.

Reſolved, That to prevent, as far as in us lies, any ſcandalous Miniſters from Coming hereafter into this Province, and being ſettled in this Church, we will, upon the firſt Notice of the Arrival of any in the Rivers within our reſpective Pariſhes, inform our ſelves the beſt we can concerning their Behaviour, and the due Performance of the Offices belonging to their Function, whilſt on Shipboard; and that we will, as ſoon after as poſſibly, tranſmit an Account of the ſame to his Reverence.

Commiſſary.

Commiſſary.

The *Methods* which you here propoſe, I dare promiſe, will in a great meaſure prevent ſuch from Coming into this Church, who would be miſchievous to it. For you may ever obſerve, that profligate and looſe Perſons of any kind will ſoon find out the Reaſons they ſhould ſteer their Courſe another way than where Diſcipline meets them. And, let me tell you, it is much eaſier to prevent an ill Habit of Body, by a gentle Purge at firſt, than to cure a Gangreen by Amputation, or Exciſion afterwards: which, I do aſſure you, Mr. *T---* even in your Caſe, which challenges the leaſt Pity, would be an harſh and uneaſie Operation. You know, *Sir*, the general and publick Fame through the Province, is, That you are a *Polygamiſt*, having Married a Wife here, tho you had at the ſame time, and it is thought ſtill have, one alive in *England*. But it is not from general and publick Report that you ſhall be accuſed of this enormous Crime. There appears enough from your Examination, and your own Confeſſion, as I find it recorded in the Council-Book, to render you unworthy of that Sacred Character you bear, or to live in any Church. I have cauſed a Copy of your Examination to be taken out. And pray Mr. *Howell* do you read it.

Whereupon, the Examination of Mr. *T*---- taken in Council by his Excellency *Francis Nicholſon*, Eſq; late Governour of this Province, was read, wherein there appeared violent Preſumptions; that Mr. *T*---- had a Wife in *England*, of whoſe Death he could pretend no Knowledge at the ſame time that he took another in *Mary-Land*. To take off the force of which Accuſation, Mr. *T*---- alledges now, That *M*---- *S*---- Daughter of *W*---- *S*---- of *I*---- in *Oxford-Shire*, ſaid to be his Wife, was not ſo, but one with whom he confeſſes, with great Expreſſions of Sorrow, that he had committed Fornication; but, as an Improvement to his Apology, (for it does not appear that he had alleadg'd any ſuch thing before the late Governour and Council) he now ſays, that the wicked Converſation he had with her, was, before he entred into Holy Orders. He alledges, that if ſufficient Time ſhall be given him, he will be able to produce ſufficient Proof that he was never Married to *M*---- *S*---- ſaid to be his Wife.

Commiſſary.

Sir, You are to conſider, That in this General Viſitation, it is not deſigned to proceed forthwith judicially upon you; but to take in ſuch Preſentments and Informations as ſhall be made againſt you. And, I conceive, ſo conſiderable a Record as you have now heard, will ſuffice to found a Libel upon. But tho your Crime

ſhould

ſhould be as great as it appears to be, God forbid that you ſhould not have a due time allowed you to make your Defence. No, *Sir*, your Defence is what I deſire, and would heartily rejoice to ſee. But then you muſt take care that it be a good one, ſuch as may be Satisfactory to all Perſons that will be ſatisfied with Reaſon; or otherwiſe, your Impunity will continue to expoſe this poor Infant Church to the ſame Dangers, Inſults, and Indignities, which the Scandal you are ſuppoſed to have given has hitherto cauſed, from its Enemies; and which, by your own Confeſſion, granting your Crime to be that of Fornication, is not groundleſs. And indeed, *Sir*, if you will weigh your own, and the Church's Intereſt, in an equal Ballance, you will have as little Reaſon to expect Partiality on your own ſide, as ever any Man, who pretended to Favour. For ſhould it prove true, that you are guilty of the Fact, beſides, that in its nature it is the moſt atrocious one that can eaſily be named, it has theſe four Aggravations belonging to it, than which I can ſcarcely imagine any Enormity capable of greater. *Firſt*, That it is done by a Perſon in Holy Orders. *Secondly*, By a *Miſſionary*, (which, by the way, my *Brethren*, ſhould be a Conſideration of no ſmall weight with all of us.) *Thirdly*, As to Time; that this Scandal is given at a Juncture when our Church here is weakeſt, and our Friends ſeem to be feweſt, and our Enemies ſtrongeſt. And what more popular Argument could they uſe, then, *You ſee what ſort of Perſons the 40 l. per Pole goes to maintain.* And, *Laſtly*, as to Place, it ſo happens, that you are ſeated in the midſt of *Papiſts*, nay, within two Miles of Mr. *Hunter*, the Chief amongſt the numerous Prieſts at this time in this Province; and who, I am credibly informed, by the moſt conſiderable Gentlemen in theſe Parts, has made that Advantage of your ſcandalous Living, that there have been more Perverſions made to *Popery* in that Part of *Mary-Land*, ſince your Polygamy has been the Talk of the Country, than in all the time it has been an *Engliſh* Colony. Theſe Conſiderations, *Sir*, do make it neceſſary that all poſſible Expedition, which is conſiſtent with common Juſtice, ſhould be made in this Affair, ſo as to acquit you, or condemn you. And therefore, to divide equally between the Demands of Juſtice from the Church, and your ſelf, what think you of the 13th of *November* next to make your Appearance in this Place, with a Reſerve to my ſelf, to adjourn to a further time, as there ſhall be Occaſion.

Mr. *T*---- accepts of the Time given him till the 13*th* of *November*, 1700. to make his Defence.

May

May 25. in the Morning.

Commiſſary.

I heartily thank you, my *Reverend Brethren*, for the good Aſſiſtance you have given me in this Viſitation; but eſpecially for your ready Concurrence in all that I have propos'd, as requiſite, to put this Church in ſome Order, and your ſelves in a Method of doing the greateſt Good in it. All that I have more to add, is, That we ſhould look back upon the Deliverance this Infant Church has ſo lately receiv'd, as having been, in humane Appearance, totally ſtifl'd, and extinguiſh'd, till the Re-eſtabliſhment it has receiv'd, within a few Days, by a new Law. I was always indeed of the Opinion, that it would be more the Calamity of the Province, than of you, to have your Support taken away from you, and your ſelves return home; and therefore often did beſpeak the People, in theſe words; *Weep not for us; Weep for your ſelves, O ye Daughters of Jeruſalem*; aſſuring them, that thoſe amongſt you who had deſerved well, ſhould be better provided for elſewhere, if the Law of Religion were not renewed. However, upon the Church's Account, it becomes us of the Clergy to be the firſt in Gratitude to God of all kinds; and in this eſpecially. And, I humbly conceive, that cannot be better expreſt, than by conſidering the deſtitute Condition of a poor Siſter Church, very near us, ſtruggling hard for Life, and wanting both the Comfort of Miniſters, and that Settlement which this, by the Divine Goodneſs, does again enjoy. And methinks it would be a ſuitable Return from us, ſhould we ſubſcribe, out of our Penury, each of us a little, towards the Maintaining of one more Miniſter in it, to aſſiſt in the Converſion of many People, who do there ſeem to be τεταγμένοι, *ſive diſpoſiti*, εἰς ζωὴν αἰώνιον; and whence, by two Letters which I have lately receiv'd, they do importunately cry out for more Labourers to be ſent into that Vineyard. I have ſo far preſumed upon your Charitable Compliance, as to draw up already ſome Propoſals to this Purpoſe; which, if you pleaſe, I will read to you, and leave the Succeſs to your Determination.

PROPOSALS for the Propagation of the Christian Religion, and for the Reduction of the Quakers *thereunto, in the Province of* Pensylvania.

WHEREAS, to the great Dishonour of God, and the Destruction of a Multitude of Souls, as well as the great Scandal of the Reformed Religion, many Thousands of the People call'd *Quakers*, have been sadly deluded into a total Apostacy from the Christian Faith; and giving themselves up only to the Conduct of the Light within, or meer natural Conscience, have rejected the Holy Scriptures from being the Rule of Faith and Practice.

And whereas *Pensylvania*, of all the *English* Colonies on the Continent of *North-America*, does most of all abound with that sort of Unbelievers, where notwithstanding, through the Blessing of God upon the Labours of such who have hitherto endeavoured the Reduction of that People, many of the *Quakers* have returned to the Christian Faith, and others amongst them are so stagger'd, as to doubt that they are in a dangerous State of Unbelief; so that now there wants only, under God, more Labourers to be sent into that Field, which seems to be White for Harvest.

And lastly, Whereas we the Clergy of this Province, being sensible of the great Mercies of God, in the Establishment which we have lately receiv'd, think our selves obliged, out of Gratitude to God, and Compassion to those People who are not yet happy in the like, to provide, so far as in us lies, for the Propagation of the same Gospel amongst them, which we our selves labour in: We do subscribe the several Sums to our Names annex'd, to be paid Yearly, at the *General* and *Autumnal Visitation*, as his Reverence Dr. *Bray* shall direct, towards the Maintaining of another Minister in *Pensylvania*, till such time as a settled Provision can be made for them in that Province: Which God in his due time will provide.

	l	*s.*
Thomas Bray, D. D.	10	00
John Lillyston	01	10
Hugh Jones	03	00
Thomas Cockshute	01	10
Joseph Colbatch	03	00
Henry Hall	03	00
Richard Sewell	01	10
Stephen Boardley	01	10

We the Clergy assembled at this Visitation, do request his *Reverence* to communicate the foregoing Proposals, relating to the Encouragement of another able Minister to come over to *Pensylvania*, to his Reverence Mr. *Blaire*, Commissary of *Virginia*, that he also may promote the Design amongst our Brethren, the Clergy, in his Jurisdiction.

After which, the Visitation being about to close up, the Clergy did very much press his *Reverence*, both in Debate, and by Reasons offered in Writing, that he would please to take a Voyage into *England*, upon the Service of this Church, as conceiving he would be capable of doing it much more Service at home the remaining part of this Year, than by his Presence here, till his next Visitation, which they earnestly request he would Personally make amongst them.

To

To which his *Reverence* made anſwer, "That he hoped they were all ſatis-"fied in the Sincerity of his Intentions to ſerve the Church in theſe Parts in "the beſt manner ſhould be thought in his Power. And therefore, tho he could "offer many Reaſons why they ſhould excuſe him ſo troubleſome a Voyage, "taken with a Deſign to return again; yet he would not venture to determine "himſelf in this Affair; but would leave himſelf wholly to be governed by his "Excellency's Pleaſure in this Matter. Upon which the following Addreſs of the Clergy was drawn up, read, and approved of.

Ordered, That Mr. *Nobbes* and Mr. *Colbatch* wait upon his Excellency, to inform his Excellency, that the Clergy crave leave to lay ſome things before his Excellency, before the Concluſion of the Viſitation; which accordingly they did; and return'd Anſwer, That his Excellency was always ready to receive what they ſhould offer.

Ordered, That Mr. *Lilliſton*, Mr. *Nobbes*, Mr. *Sewell*, Mr. *Cockſhute*, Mr. *Colbatch*, do carry an *Addreſs* to his Excellency relating to his *Reverence*'s going for *England*.

May it pleaſe Your Excellency,

WE the Clergy of this Province being met together at a *General Viſitation* of the Reverend Dr. *Bray*, Commiſſioned thereunto by our Right Reverend and Right Honourable Dioceſan *Henry* Lord Biſhop of *London*, crave leave, in the firſt place, to Repreſent to Your Excellency our moſt grateful Acknowledgments for Your late Noble Zeal and Excellent Conduct in the *Re-eſtabliſhment of the Law of Religion*; which we can aſſure Your Excellency, we have already found to be no leſs to the Satisfaction, than it will prove to the real Advantage of the whole Country. And being much encouraged to addreſs our ſelves to Your Excellency on all important Occaſions, by the eaſie Acceſs You are always pleaſed to grant us; We Humbly crave leave to Repreſent to You the following Conſiderations, relating to an Affair, which we Humbly apprehend to be of ſome Conſequence.

The Clergy of Mary-Land*'s Reaſons, whereby they earneſtly moved his Reverence Dr.* Bray, *to undertake a Voyage into* England *at this Juncture. Given in at his Viſitation,* May 25.

Firſt, Becauſe it ſeems neceſſary to have an Agent in *England* to ſollicit the Perfecting of the *Law of Religion* by the Royal Aſſent. In order to which, it may be requiſite to have ſome one upon the Place, who can be able to obviate, and anſwer the Suggeſtions of all the Enemies to that Law; which, ſhould any obſtruct, his *Reverence* would be beſt qualified to repreſent the *True State* of this Country at home, having, to our Knowledge, by his Parochial, as well as General Viſitation, and by other Methods, throughly acquainted himſelf with the *State of Religion*, in theſe Parts; and does Perſonally know the univerſal Deſire of the People to have it Eſtabliſhed, and maintained amongſt them. And we are the more confirm'd in this Opinion, it being, to our Knowledge, the Senſe of many intelligent Perſons in *Mary-Land*, that his *Reverence* ſhould be deſired to go home with this Law.

Secondly,

Secondly, Becauſe an Account from his *Reverence*'s Perſonal Knowledge of the State of the Church, and the Clergy here, will be moſt likely to encourage at home ſuch as are Lovers of God, and Friends to Religion, to aſſiſt this Infant Church in the Perfecting of the *Parochial Libraries*, and other good Deſigns, which we already find ſo advantageous to us in the better Diſcharge of our Miniſtry.

Thirdly, Becauſe there being very many Clergy wanting to ſupply the vacant Cures of this Province: And it being of the greateſt conſequence that they ſhould be the beſt choſen, that can be induced to undertake the Miſſion; his *Reverence* having Perſonally ſeen the State, the Temper, and Conſtitution of this Country, will be the better able to chooſe proper Perſons, ſuch as may be beſt Qualified for the Service of the Church in theſe Parts.

Fourthly, Becauſe his *Reverence* returning back with them, it will be the greateſt Encouragement to ſober Perſons to come over: And he may the better know their Behaviour at Sea; a thing of the greateſt conſequence to the Acquiring a good Reputation in this Country.

Laſtly, Becauſe his *Reverence* having put us, in this his General Viſitation, in ſo Excellent and Exact a Method, for the due Performance of all the Parts of our Miniſterial Function, there appears no great Neceſſity of his farther Reſidence amongſt us, till early the next Spring; by which time, we earneſtly deſire he would pleaſe to return, for our farther Encouragement, and the Benefit of his prudent Conduct and Advice. At leaſtwiſe, the Advantages we propoſe to this Church, by his going for *England* at this Juncture, do with us much overballance the Reaſons of his Stay here.

May it pleaſe Your Excellency,

HAving now, at the Cloſe of our *Viſitation*, earneſtly moved his *Reverence* with the foregoing Reaſons, for his conſent to undertake ſo chargeable and troubleſome a Voyage to *England*, and back again, in the Service of our Church, according to his uſual Zeal to ſerve its Intereſt, in ſuch Ways as ſhall be thought moſt Advantageous; he refers us entirely to Your Excellency, whoſe Judgment and Commands will always have the greateſt Weight, as with his *Reverence*, ſo,

May it Pleaſe Your Excellency,

Your Excellency's moſt Dutiful,

And Obedient Servants,

John Lilliſton.
Hugh Jones.
Thomas Cockshute.
Joſeph Colbatch.
Henry Hall.
Richard Sewell.
Stephen Boardley.
John White.

His Excellency's Anſwer.

THAT he refers it wholly to his Reverence Dr. *Bray*, and his Clergy, to reſolve upon it; and that he will contribute all that in him lies, to confirm, and corroborate whatſoever they ſhall reſolve upon.

Ordered by his *Reverence*, That the *General Viſitation* ſhall henceforwards be held Yearly on the firſt *Wedneſday* after *Low-Sunday*, at the Port of *Annopolis*.

Ordered by his *Reverence*, That the *Autumnal Viſitation* for the *Eaſtern Shore*, be held at the Town of *York*, in the Court-Houſe belonging to *Talbot* County, on the *Wedneſday* immediately following the Feaſt of St. *Michael*.

Ordered by his *Reverence*, That the *Autumnal Viſitation* for the *Weſtern Shore*, be held at *Annopolis*, in the State-Houſe, on the ſecond *Wedneſday* of *November*.

Laus Deo, Patri, Filio, & Spiritui Sancto. Amen.